

COMMUNINGS BY THE WAYSIDE.

"Jesus Himself drew near, and went with them."

—Luke xxiv. 15.

"Then they that feared the Lord spake often one to another."—Mal. iii. 16.

How sweet to talk of Him we love,
As on our way we go ;
Desiring much in faith and love
As new-born babes to grow.

For, ever as we speak of Him,
Jesus Himself draws near,
To shed His comfort on our hearts,
And dissipate their fear.

'Twas thus He did with those of old,
Who toward Emmaus went ;
The things of Christ—the wayside theme,
On which they were intent.

He hearkened, pitied, and rebuked
The doubtful thoughts they had ;
And did not leave them till He made
The wond'ring pilgrims glad.

Rejoicing that they'd seen the Lord,
And heard His voice declare,
That He who had been in the grave
Was now no longer there ;

That He of whom the prophets spoke —
The Lamb for sinners slain —
Who lived, and bled, and died for them ;
Was then alive again.

Mosaic types and words fulfilled,
And David's psalms explained,

Which had to them, and all before,
As sayings dark remained.

Oh, let *us* now, who love the Lord
And in Him beauty see
In His blest company delight
As list'ning ones to be,

Waiting to have unfolded more
What much we want to know ;
More of His Person and His work
Whilst journeying here below.



THE TWO DISCIPLES GOING TO EMMAUS.

LUKE XXIV.

There are certain great principles of life—of life from the dead—of life in Christ—in which the saints of God are led out to walk to the glory of God. One of these is, “*We walk by faith, not by sight.*” In this we are at once brought to the sacred Scriptures, and to Christ of whom they testify, also having the Holy Ghost by whom the holy men of God were moved of old, by whom testimony is given to Christ and who dwells in us forever.

It does not say, We walk by faith, *and* by sight ; but, We walk by faith, *not* by sight.

The journey of the two disciples going to Emmaus has been given to teach us something of this. All God's children are taught it—it is one

of their simple actings in the life with which they are quickened.

When the rich man in hell entreated that one might be sent from the dead to his five brethren, that they might be kept from coming to that place of torment, he was refused his request, and was told, "they have Moses and the prophets; let them hear them," and "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke xvi. 27-31. The *sight* of one rising from the dead would do them no good if they would not *hear* Moses and the prophets, for faith cometh by hearing and hearing by the word of God, Rom. x. 17.

While Christ walked with His disciples in the flesh, they had much of the sight of Christ, and so had the people of the world too: but the disciples were blessed by the word of Christ; and those who were not blessed by His word, were not blessed at all.

In this we see the ignorance of Christ's disciples drawing out much of His compassion to them: they were much disposed to walk by sight, but He could not suffer them so to do: they were very slow to walk by faith, but He could not conduct them in any other course.

Why did the women carry spices with them to the sepulchre on the first day of the week—the third day after Christ was crucified? Was it what He said that made them do so? or, was it what they saw, together with their own thoughts upon

it, but without any reference to a word on the matter that came out of His mouth? This it was! They *beheld* the sepulchre and how His body was laid, and then they went to prepare the spices and ointments, but they did not *remember His words*. If they had remembered His words, they would on this third day, have gone to see the empty sepulchre, and to look for their risen Lord; and the very sight of the stone rolled away would have been a joyous sight, and not to have found the body of the Lord Jesus, would have been a sight more joyous still. But the very acts by which the purposes of God are accomplished, will perplex those who have not communion with the mind of God, in those acts. They who saw His works for forty years, but did not learn His ways, could not enter into His rest; and therefore the word of warning is, "To-day if ye will *hear His voice*, harden not your hearts." Heb. iii.

But God was merciful to those poor ignorant women, who though ignorant yet were full of love to Jesus, and He sent the two men in shining garments to say to them, "Why seek ye Him that liveth among the dead? He is not here, but is risen; remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words."

And even the very apostles themselves were in a worse state than those women. God would warn

us through them that the very chief of Christ's disciples, even His chosen apostles, could not walk by sight without misery to themselves and dishonour to Him.

There are then the two disciples going to Emmaus, "And behold, two of them went *that same day*"—the day on which they should have known that Christ was risen from the dead—"to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus Himself drew near, and went with them." The subject of their conversation was, "*the things that had happened.*" The nature of the conversation was, that they "*reasoned*" together. They told what one person did, and what another person said, and then they puzzled themselves to know why all this was so. Oh! poor disciples! Did you speak one word of what God had said in all this matter, and what God had done, and of all the glory that was now awaiting you? Oh no! And now if walking by sight has got them into their trouble, God will show them and through them show us, that it is not by sight that He will get them out of it. Objects of sight may draw out one's own thoughts; but it is by the word of God that He communicates His. As these two disciples communed together and reasoned, Jesus Himself drew near and went with them. But *their eyes were holden that they should not know Him*, and

yet they were about to learn more of Him. But first Christ had to cast down their imaginations ; and so He said unto them, " What manner of communications are these that ye have one to another, as ye walk, and are sad ? And the one of them, whose name was Cleopas, answering, said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ? " Jesus was indeed only a Stranger in Jerusalem, and He would make those disciples to know themselves strangers with Him there. His Father had given Him a cup, and He drank it. He laid down His life for the sheep ; and with regard to what the people in Jerusalem had done against Him, it was only that He that sitteth in the heavens might laugh, and the Lord might have them in derision. (Ps. ii.)

But Jesus drew out those two disciples by asking them, " What things ? " And they said unto Him. " Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people ; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel ; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre ; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was

alive. And certain of them which were with us went to the sepulchre, and found it even as the women had said ; but Him they saw not." Such was their account of the things that had happened in Jerusalem, and their own thoughts about them. Jesus heard them and said, "*O fools!*" They saw what the chief priests had done, but they did not see what God had done—they were not walking by faith—they were slow of heart to believe all that the prophets had spoken. It was there they were to learn Christ and the purposes of God about Him ; and so "beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." The things concerning Christ can only be learned in the Scriptures, not in the things happening in any place ; for we walk by faith, not by sight. You may truly see an important act in the workings of God, and yet be quite ignorant of the purpose of God in that act, or what further result will follow. All these must be learned of God ; and He has set them, so far as He sees we need to know them, in His Scriptures, and has given His Spirit to show Christ and the connection of the things with the glory of Christ, and this without the aid of the things of sight. "*Their eyes were holden that they should not know Him,*" because their walk was to be, NOT *by sight*—there is the exclusion of sight in our walk of faith. I dare not allow a picture of Christ, or any kind of image of Christ, that I might learn Him the better, or even look for a sight of Christ Himself after the

flesh ; it is in the Scriptures that the things concerning Him are to be learned ; and "*the word is nigh thee, even in thy mouth, and in thy heart.*" See Rom. x.

We who know the truth can have the same communion with the Father and the Son as they who saw with their eyes and handled with their hands what they have declared unto us of the word of life. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life ; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us ;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John i.

After Christ had reproved and corrected and instructed those two disciples, He then tested their affection for Him and their desire to have Him with them ; for when they drew nigh unto the village whither they went, He made as though He would have gone further. And as the faithful of old, if they had been mindful of that country from whence they came out, might have had opportunity to have returned ; so those two disciples, if they had been mindful of their own sad state as they reasoned together, had now an opportunity to go back to it again, for Jesus made as though He

would have gone further ; but it was not so ; they loved His presence, they wished Him to stay with them, and so "they constrained Him, saying, Abide with us ; for it is toward evening, and the day is far spent."

"And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread and blessed it, and brake and gave to them. And their eyes were opened and they knew Him ; and He vanished out of their sight." In this there was further witness of, "*not by sight ;*" for when their eyes were opened, and that they knew Him, instead of His adding something to what He had already taught them, He vanished out of their sight, and left them in happy meditation on the words He had spoken, instead of sadness in reasoning on the things that had happened. "And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

May we thus have communion with Christ, according to that which is written, and according to the power of His Spirit.

May we be kept from the sadness of our own reasoning on the things that happen, that we may not be as fools but as wise ; "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv.).

UNFAITHFULNESS AND FAITHFULNESS.

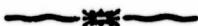
"By their fruits ye shall know them."

It may be asked, why put "Unfaithfulness" first? Because, alas! it is so much more common than "Faithfulness." How subtle is self and its workings! How needful not only to start from "Gilgal" (where judgment on the flesh was carried out and the reproach of Egypt rolled away, Josh. v.—for us the practical application of the cross, see 2 Cor. iv. 10), but to return thereto, especially after any victory that grace may have enabled us to obtain. How apt is a feeling of self-gratulation to creep over the heart, and unless we are consciously in the Lord's presence it is not detected. It is not always we can detect the enemy who may be using a friend to puff up the flesh in us, like what is recorded of the well known and (through grace) faithful preacher Rowland Hill, who, on one occasion after preaching, when a friend came up and said how beautifully he had preached, replied, "So the devil whispered to me before I left the pulpit." Thus Satan was detected and defeated. How sad when a preacher (as alas! one has sometimes known to be the case) even when speaking of Christ and the truth, does so in such a way that the *preacher* is the prominent thing left on the mind of those listening. The following incident gives a good illustration of what I refer to:

"Two godly young men went up to London
 "(England) a few years ago, determined to hear
 "some of the leading preachers of the metropolis.
 "One night they wended their way to a well-
 "known church, and listened spell-bound to the
 "masterly discourse of its minister. On their way
 "out, they heard various remarks: 'What a
 "great preacher he is!' 'What a powerful ser-
 "mon we have had!' 'What an intellectual
 "treat!' And so forth. The next evening they
 "found their way to another place, and the
 "preacher took for his text the last clause of Heb.
 "ii. 10, 'To make the Captain of their salvation
 "perfect through sufferings.' After the meeting
 "was over, they heard one say, '*What* a Saviour
 "we have!' And, further on another said to a
 "friend, 'What a gracious Lord we have heard
 "about to-night!' and a third one of a group ex-
 "claimed 'What an all-sufficient and glorious Re-
 "deemer is made known to us in the blessed
 "Gospel!' These young men wrote home to
 "their families, and gave their impressions of the
 "two services in these words—'In the first ser-
 "mon we heard, the Lord Jesus Christ was lost
 "in the preacher; in the second the preacher was
 "lost in the glory of the Saviour!'"

But there is another thing still more painful, if
 possible, and that is when prayer is going on, and
 the one who at the moment is the mouthpiece in-
 stead of being really "inside the veil" and con-
 sciously in the presence of God and addressing

Him—attempts to produce an effect on those present. Two Scriptures come before me in this connection: “I will be sanctified in them that come nigh Me,” and “Let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire” (Lev. x. 3; Heb. xii. 28, 29).



JESUS, THOU ALONE ART WORTHY!

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JOHN III. 25-36.
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This appears to me to be an occasion of great moral value. John is called into the same trial as Moses in Numb. xi., and as Paul in 1 Cor. iii.

Joshua, who was Moses' minister, envied for his master's sake, when Eldad and Medad prophesied in the camp. But Moses rebuked him, and that too, not with a word only, but also by an act; for he goes at once into the camp, evidently (as a brother once suggested to me) for the purpose of enjoying and profiting by the gift and ministrations of those two on whom the Spirit had just fallen.

This was a noble way in this dear man of God. No grudging or jealousy soiled the fair form of his heart, or disturbed the even flow of his soul; but, endowed vessel as he was, rich and large in the gifts of the Spirit himself, he would still receive through any other vessel, though of smaller quantity, and receive with thankfulness and readiness of heart.

Paul, in his day, was summoned to the like trial. In the midst of the saints at Corinth rivalries had risen. Some were saying, "I am of Paul, and I of Apollos." And how does Paul meet this? Does he triumph in this day of the tempter, as Moses had triumphed? Yes, only with a different weapon. With strong hand and fervent heart he breaks every vessel to pieces, that He who fills all vessels, and He only, might have all the praise. "Who then is Paul, and who is Apollos?" says he—"neither is he that planteth anything, neither he that watereth; but God that giveth the increase." This was victory in a like evil hour, but only in a different form, or with another weapon. But how are we to contemplate John? On this occasion he meets the same way of the tempter. His disciples are envious of Jesus for his sake. But, like Moses and Paul, he stands in the evil day, though somewhat in a different attitude. He cannot, with Paul, break to pieces his companion vessel. He cannot say, "Who then is John, and who is Jesus?"—as Paul says, "Who then is Paul, or who is Apollos?" He could not deal with the name of Jesus as Paul deals with the name of Apollos. But he breaks one of these rival vessels, that is, himself, in pieces, under the eyes of his fond disciples, and glorifies Jesus, whom they were envying for his sake, with glories beyond all their thought, and such as no other vessel could hold.

How perfect was all this! How beautiful a witness is all this method of John in handling such

an occasion to the guiding and keeping of the Spirit of wisdom! Jesus, it is true, was, in one sense, a Vessel of God's house, like prophets and apostles. He was a minister of the circumcision. Like John, He preached the coming of the kingdom. He piped, and John lamented. God spake by Him, as by any prophet. And thus He was, most surely, a Vessel in God's house, as others. But He was of a peculiar order. The material and the moulding of that Vessel were peculiar. And if occasion bring Him into question with any other vessel, as in this place of our Gospel, the peculiar honour which attaches to Him must be made known. John delights to be the instrument for this. He delights, as under the Holy Ghost, and as in full concord with the mind of God, to bring out the budding rod of the true Aaron, blooming with its fruits and flowers, and to expose every rival rod in its native dead and withered state, that the murmurings of Israel, the fond and partial thoughts of even his own disciples, may be silenced forever. (Numb. xvii.) He acknowledges that all his joy was fulfilled in that which was thus provoking the displeasure of his disciples. He was but the Bridegroom's friend. He had waited for such a day as this. His course was now therefore run, and he was willing to retire and be forgotten. Like his fellow-servants, the prophets, he had held up a light to guide his generation to Christ, to lead the bride to the Bridegroom, and now he had only to retire. He stands here, as at the end of the line

of prophets, and, in his own name and theirs, leaves all in the hand of the Son of God. And when he gets on this theme (the glories of Him who was greater than he), how gladly does he go on with it. The Spirit leads him from one ray of this glory to another ; and blessed is it when Jesus is the theme that thus awakens all our intelligence and desire. Blessed, when we can, each of us, be thus willingly nothing, that He alone may fill all things. Be it so with thy saints, Lord, through Thy heavenly grace more and more ! Amen !!

FRANKINCENSE.

LEVITICUS ii. 2.

The perfectness of Christ in all His path was that He *never* did anything to be seen of men ; it all went entirely up to God. The savour of it was sweet to the priests, but it was *all* addressed to God. Serving man, the Holy Ghost was in all His ways, but all the effect of the grace thus was in Him, was in *His own mind*, always towards God ; even if for man, it was to God. And so with us ; nothing should come in, as motive, except what is to God.

We see in Ephesians iv. 32 ; v. 1, 2, the grace towards man, and the perfectness of man towards God as the object. " Be ye imitators of God as dear children." In all our service as following Christ here, we get these two principles : our af-

fections towards God and our Father, and the operation of His love in our hearts towards those in need. The more wretched the object of service in the latter case, the truer the love, and the more simply the motive is to God. We may love down and love up ; and the more wretched and unworthy the persons are for whom I lay myself out for blessing, the more grace there is in it. "God commendeth *His* love toward us in that while we were yet sinners, Christ died for us." But while that is true, yet as to the state of my heart, the higher the object, the more elevated the affection. With Christ it was perfect. How can a poor creature like me be an imitator of God? Was not Christ an example, God, seen in a man? And we are to "walk in love, as Christ also loved us, and gave Himself for us, an offering and a sacrifice to God." He gave Himself for us, but *to* God ; it was God's grace towards poor wretched sinners.

If we look at ourselves, we shall soon see how motives get mixed up, and things come in, even where there is right true-hearted purpose ; and that is where we have to watch. In Christ all was perfect ; all, every bit of it, as to spring and motive, was for God's glory in this world—no thought of men, as to pleasing them, but that singleness of eye which looked to God alone, though full of kindness to man—loving down in that sense, but ever looking up, with His God and Father before His eye, which made Him perfect in everything. He was, of course, perfect, could not be anything else.

Now, it is not that the priests could not smell the sweet savour, but it was not offered to them, it was all burned to God. As regards His own path, not a feeling that was not entirely to God; for us, but to God. It was *that* which was perfectly acceptable to God.



THE MIND OF CHRIST.

I COR. ii.

The mind of Christ is what belongs to the saint as a new man. The Spirit of God first quickened, and now he has the mind of Christ, to mind the things above, as quickened out of the system of this world. He has the intelligence of Christ, through the Holy Ghost and the word. It is the communicated mind of God as it has formed itself in His purposes of Christ.

When taught of God, we shall find proportion in truth; it will find its place. Where this is not the case, persons will overstate or wrongly apply truth, and find it will not tell. Then, in place of judging themselves, they will judge the truth, and make no progress.

In divine things, error in judgment is connected with wrongness of affection. When the man in the parable said, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused," it was as much as to say I prefer oxen to the supper. If a person says, I cannot

see, then his eye is not single ; he cannot justify himself *before God*. " If thine eye be single, thy whole body shall be full of light." Whenever we walk in conscience before God, we shall find our path simple ; having the mind of Christ, things are as clear as day.

We have in Acts xiii. an instance of the ability of applying Scripture, with the mind of Christ, to the circumstances in which they were : " Paul and Barnabas waxed bold and said, it was necessary," etc. In this Scripture we do not find positive particular command to Paul or Barnabas ; but, as having the mind of Christ, they could find command there and say, " for so hath the Lord commanded us" The apostle found his place with Jesus. (See Isaiah xlix. 6.)



A LITTLE INQUIRY-

What various departments of inquiry and knowledge there are in the fruitful and beautiful oracles of God ! 2 Tim. iii. suggests this. There is the devotional, the prophetic, the practical, and the doctrinal. Each of us, it may be, has a tendency to nourish our souls with one or other of these, somewhat out of due proportion. And the character of our mind will form itself accordingly, and the character of our communion also. Some of us will be known rather as orthodox, some as spiritual, some as practical, some as intelligent. Might we not pause for a moment and ask, have we been unduly feeding our souls with one or other of these meats provided in the word, to the damage of the full health of the soul ?

And can this be discovered from the character of mind which prevails among us, and from the

character of communion which our own souls have with the Lord, and one with another? I believe this would be profitable. And is it so? Is the mind and the communion which has been produced among us (let me so express it) of so marked a character that we can discover from them the food we have been living on, and the air we have been breathing?

There is a variety of character among us surely. We need not question that—it must needs be so, I might say. But still, is there not something prominent—something pervading? I believe there is, and I am disposed to express it in this way: That we have been looking more at our *social* than our *personal* standing, and cultivating *knowledge* rather than *devotedness*. The result as to our communion one with another has been marked accordingly. We find, on social occasions, very generally, points of inquiry, pointed and nice distinctions (correct, also, I allow,) taken and discussed; but the beauty and perfection of the Lord Jesus Himself, and what our souls have learned of Him, are less our material. We have been wanting in “fervency of spirit,” and have talked, and talked accurately, about truth, but have not *broken the heart over it* sufficiently.

THE KINGDOM OF HEAVEN.

Being frequently asked as to the meaning of “The kingdom of heaven” and the difference, if any, from “The Kingdom of God,” I insert the following Query and Answer taken from “The Bible Treasury” for 1866, as it gives the above points clearly and concisely:

Q. Will you define “kingdom of heaven” in it-

self, and 'in contradistinction from "kingdom of God"?

A. "Kingdom of heaven," occurring only in Matthew, means the rule of the heavens, consequent on the rejection of the Messiah, who is thereon ascended to heaven and thus introduces that rule, first, in mystery to faith (as now since the ascension); secondly, in manifestation (as by and by when He comes in power and glory). It differs from the larger expression in this, that, while "kingdom of God" might anywhere with truth be used substantially for "kingdom of heaven" (and so uniformly answers to it in the corresponding passages of Mark and Luke), in some places "kingdom of heaven" could not replace "kingdom of God." Hence even the latter phrase occurs in Matthew, where of course the former would not have duly expressed the idea of the Holy Ghost; and the same remark applies to Romans xiv., 1 Corinthians iv., and other passages in the Epistles where "kingdom of heaven" would have been quite improper. "The kingdom of God" could be said to be there when Christ demonstrated the power of God on earth; "the kingdom of heaven" could not be till He went to heaven. Hence "the kingdom of heaven" is never in the Gospels said to be nearer than at hand; whereas to a certain extent "the kingdom of God" might be and is said to have then come and to have been among them. The power of God displayed in miracles such as Christ wrought proved His kingdom there (and so power, not in word but in deed, the moral power of the Spirit in the Epistles); but "the kingdom of heaven" is a dispensational state of things, either true and known to faith, or actually manifested as it will be to every eye.